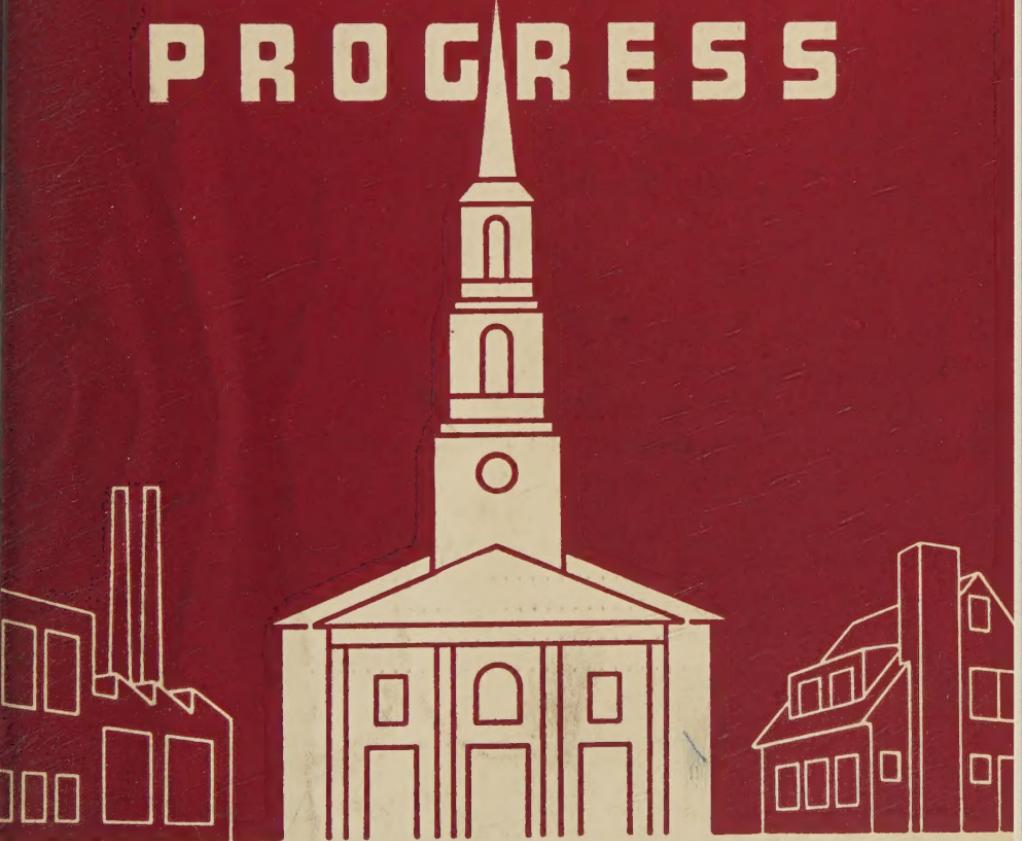


# SOCIAL PROGRESS



Christmas Lamps

The Menace of Anti-Semitism

We're Two Years Old

DECEMBER, 1941

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## Social Progress

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# SOCIAL PROGRESS

VOL. XXXII

DECEMBER, 1941

No. 4

## *Christmas Lamps*

*By David Braun \**

CHRISTMAS this year brings an answer to the persistent question, "What can we do when there seems to be nothing we *can* do?" From war-torn England comes the story of how during severe bombing the concussion will jar switches and light lamps in homes during the black-outs. So in the gathering gloom and despite all the fury of men and nations Christmas comes as lighted lamps in the darkness. The significance of Christmas is that we can help to keep the lamps burning.

One of these lamps of Christmas is the spirit of magnanimity. Magnanimity is not a very handsome word but it has a handsome meaning. It means more than generosity, it means "nobleness of soul, greatness of heart and mind." A great philosopher was once asked "What is the most difficult intellectual exercise ever attempted by the mind of man?" He answered that it was the attempt to understand those famil-

iar, moving words of the fourth gospel, "*The Word became flesh and dwelt among us.*" He was probably right that this brief sentence is the most profound and baffling thought ever put into words. But in another sense it is the simplest. A few verses later we find the explanation, "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.*"

"*God so loved the world that he gave*—." This is the eternal significance of Christmas and Christian faith. God gave and in our lesser ways we too can give. Because of the increased burden of work that we must bear, because of the increased tension of our time and because of the central military purpose that dominates our national life we are inclined to forget the many tragic human needs that are all about us and close to us.

Christmas is the time, when, as someone has suggested, we should

\*Minister, Presbyterian Church, Swarthmore, Pennsylvania.

open the pores of our hearts for then the miracle of Christmas will happen. Mr. Stephen Leacock once put this truth into these words, "Now the essence, the very spirit of Christmas is this: That we first make believe a thing is so and lo! it presently turns out to be so." Christmas is God's way of telling us that the things we believe most deeply are true: that purity and mercy, kindness and self-giving love are eternal.

Another of the lamps of Christmas that we must keep lighted is the spirit of goodwill. We are told that the angel choirs on that first Christmas sang, "Peace on earth to men of goodwill" to a world as weary of war and tyranny as our own. We shall not find the real significance of this Christmas until we have found the determination to maintain our goodwill at all costs. A character of a story was recently described with these words, "Larry can't help the way he looks. He was born with a built-in leer." The magic of Christmas softens even the built-in leer. The miracle of Christmas occurs when we acquire a built-in goodwill so deeply imbedded in us that no temporary emergency can cause us to lose it.

Our own church has declared that "the church's chief duty is to stress the unity of the spirit in the midst of diversity of feeling." Increasingly we are bombarded with propaganda of all kinds and we are

tempted to the spirit of ill will. We can learn much from some of the great leaders of the church in England. They have conducted an untiring campaign against hatred, against cruel reprisals, against the bombing of civilian populations, and they have tried to maintain Christian fellowship and goodwill. Christmas is a reminder that peace comes only to men of goodwill.

During the first world war there was a Christmas day in Flanders graphically described by Bruce Bairnsfather. As dawn came the soldiers swarmed out of the opposing trenches. Laughing and talking they approached each other across no-man's land. They exchanged small gifts and visited in friendly fashion and for one brief, precious day the fighting stopped. "Something had leaped across the intervening space like the leap of electricity between two over-charged spheres. The spirit of Christmas had been too much for war. We were soldiers who had to fight and had to continue fighting. To stop suddenly and be friendly seemed a preposterous thing, but there was a greater force than armies at the front that night."

In a burdened world Christ and his church alone stand for the brotherhood and the unity of the human race. To that far ideal we resolutely turn our faces and on this Christmas take courage from the oldest and dearest story we know.

# *The Menace of Anti-Semitism*

*By Douglas P. Falconer \**

*“Recent evidences of anti-Jewish prejudice in our own country compel us to speak again in a word of solemn warning to the nation. Divisiveness on religious or racial grounds is a portentous menace to American democracy. If one group be made the target of attack today, the same spirit of intolerance may be visited on another group tomorrow and the rights and liberties of every group thus be put to jeopardy.” (Statement issued by the Executive Committee of The Federal Council of the Churches of Christ in America, September 19, 1941.)*

AMERICANS universally condemn the brutal and inhuman persecution of the Jews which has been going on in Germany and other parts of the world, but we are very smug about the development of anti-semitism in our own country. There are a large number of organizations—many operating in the so-called lunatic fringe of society—which are actively promoting anti-semitism. Father Coughlin and his “Social Justice”—the Silver Shirts—the Ku Klux Klan—are illustrations. Most Christians are aware that these organizations exist, but have not paid much attention to them, feeling that their influence is negligible. This is a great mistake. While their present influence is not controlling, they do represent a substantial and growing minority. When the “man on horseback” appears and succeeds in uniting them,

they will be a powerful menace to the peace and unity of this country.

Recent attacks on the Jews have shocked the country into realization that anti-semitism is a problem not only in Germany, but is an important and growing factor in American life. In 1940, over forty people ran for state or national offices on frankly anti-semitic platforms. Fortunately, none of them was elected. We have recently heard on the floor of Congress vicious and bitter anti-semitic speeches. As emotional tension increases in this country, we can confidently expect an increase of anti-semitism, leading to mob violence, unless we bestir ourselves. Scratch the surface of the emotions of many who think of themselves as good Christians, and you will find a fear and distrust of the Jew.

We have a long-time problem of vast importance in this country in developing harmonious and cooperative relationships among the

\* Executive Director of the New York Community Fund.

people of various racial and religious backgrounds. Great progress has been made, but much still remains to be done. In a sense this is the most important problem of our American democracy, and we will be busy at it for generations.

Pending a full solution, we have before us immediately the problem of the political use of our dislike and distrust of Jews and other minority groups. At this time we need national unity as never before in our history, and the enemies of democracy from within and without are extremely busy trying to promote discord and divisions among us. Knowing that there is among us a good deal of anti-semitism, active or latent, they are now shrewdly taking advantage of this situation and trying to concentrate our thoughts on whether or not we like the Jews. Too many of us, when we face this question, decide that we do not. If enough of us can be excited about this issue, political use will be made of it and people will rise to political power through our stupid acquiescence.

Actually, anti-semitism is essentially a false and "phony" issue in American life today. The problem is democracy against totalitarianism, and we should keep our eyes firmly fixed on that issue. The natural responsibility of American citizens at a time of national danger is to forget and submerge our internal

differences and unite in the face of common danger. Anti-semitism is a red herring drawn across our trail, and if we follow it, we run the risk of losing our democracy.

Since anti-semitism is not only un-American, but also un-Christian, a special responsibility rests upon all Christians to do the following:

1. Squarely face and sincerely try to eradicate the anti-semitism that exists in our own hearts.
2. Oppose with all our strength the injection of anti-semitism into American life.
3. Be constantly alert to the real issues of democracy which are actually before us, and defend the democratic way of life with all the courage and vigor at our command.

We must constantly remember and make known that anti-semitism is one of the most potent of Fascist devices to divide the people, even to the extent of making it possible for him to crush churches of all denominations.

We must make this inseparable connection between Fascism and racial discrimination known in all quarters, so that our political parties, labor organizations, civic or social institutions, and most particularly our churches, cannot be diverted from their major purposes through a false and dangerously explosive use of anti-semitism.

# *Crime in a Competitive Society*

*By Morris Ploscowe \**

CRIME is not a fixed and definite concept. Every year brings a new crop of criminal laws. Every change in social philosophy, in methods of political and economic control, in attempts of government to bring our competitive system under closer supervision, brings with it marked changes in the content of the criminal law. The concept of crime makes it necessary to pose on the threshold of the inquiry into crime in a competitive society the question, "What kind of crime?" Clearly, the mechanics of causation, the threat to the community, the techniques of control, must be different in various types of criminality.

There is hardly a crime in the Penal Law which in some way does not arise out of the vagaries of the socioeconomic system in which we live. The crimes which arise out of purely personal motives or because of individual peculiarities and abnormalities are few and far between. They are more likely to be found in crimes against the person and in sex crimes than in crimes against property. But even in

crimes against the person one runs across a considerable percentage which are an expression of the individual's desire to obtain as much of the world's goods as he can for himself without particular regard to the methods by which this is done.

In view of the fluidity of the concept of crime, and the wide variety of crimes that must be considered, we shall not attempt to formulate any universally applicable generalizations on crime in a competitive society. We shall content ourselves with presenting certain broad patterns of crime under competitive conditions.

*First*, there seems to be a definite relationship between the volume of crimes against property and the swings of the economic pendulum. When work is plentiful and wages are high, there tend to be fewer crimes against property than in times of depression. It might be taken as axiomatic that men will not starve, and if society will not provide for their needs and for the needs of their families in legitimate ways they will resort to illegitimate means of obtaining the basic essentials of food and shelter. The clearest proof of this axiom is the German and Austrian experience after the first World War when the entire economic organization of these

\* Morris Ploscowe, LL.B., Chief Clerk of the Court of Special Sessions of the City of New York, and Consultant and writer on problems of crime and criminal law. This article is condensed with permission of The American Academy of Political and Social Sciences, Philadelphia, from "The Annals," September, 1941.

countries was disrupted by the debasement of the currency. In both Germany and Austria there was a tremendous increase in crimes against property, which fell to normal levels as soon as the economic life of these countries was stabilized. Similarly, studies of the relation of unemployment to crime have shown that the volume of property crimes increases during periods of unemployment. *The Report on the Causes of Crime* of the National Commission on Law Observance, concludes:

"Unemployment is revealed as an important causative factor in vagrancy and in crimes against property. Its influence upon other offenses, however, is comparatively slight and but occasionally seen. Other causes than the ebb and flow of the business tide must therefore be sought for the explanation of these crimes. But the relative importance of offenses against property in the total of criminality is such as to establish industrial stabilization as a significant element in any program of crime prevention. The conclusion seems inescapable that the assurance of economic security might be expected to bring with it an appreciable reduction in the volume of crime."

Mere statistics on the volume of crime cannot tell the complete story of crime during years of prosperity or depression. They provide no insight into the character of individ-

uals who commit these crimes, nor into the relative social damage resulting from crime. It is evident that different causative factors are at work in the crimes of the run-of-the-mill thieves, burglars, and stick-up men and those of the so-called white-collar criminals who do infinitely more damage to the community. This is clearly brought out in a recent report by the Citizens Committee on the Control of Crime. Writing of persons convicted of theft in New York City in 1940, it stated:

"The defendants in these cases, with few exceptions, followed the usual pattern of evil doers in a great city.

"Forty-five per cent of them were under 25 years of age, and 28 per cent of them were under 21. Most of them were unmarried, were unemployed or at best were only casual, unskilled workers. Many of them never had had work of any kind. Dire need drove some of them to thievery, and there were few among them who did not live in at least comparative poverty.

"Through the pattern ran the common threads of subnormal mentalities (though there were not many of these); of poor health; of overcrowded or broken homes, and of life in neighborhoods where streets are the only playgrounds and conflict with the law is a dominant sport.

"Another picture lies behind this

portrayal of a general situation. It is a picture of thievery by people who are not unemployed, who do not live in poverty but in comfortable, even luxurious homes, who are of superior intelligence. The year ended June 30, last, was marked by an unusual sequence of such white-collar thefts. . . . These sixty-six cases by no means represent the total of the year's white-collar thefts. There were others that never reached the courts but were settled outside. There were many that were tried, not in the criminal courts—misappropriations by fiduciaries threshed out in actions for accountings; actions for fraud and deceit that embraced all the essential allegations that spell out larceny. It is possible, indeed, that robbers and burglars and their like are small fry after all in the losses they cause."

About all that can be said about these two types of crimes is that they are both essentially products of the competitive system. The system creates the needs which must be met for both white-collar and professional criminals and the philosophy that justifies the technique used to satisfy these needs. Under any system a man must provide for the basic essentials of food and shelter for himself and for his family. Our competitive system, however, places a premium upon success. Success has been translated into monetary terms. It is not what a man is that matters, but what he has. The more

he has, the greater his success. The more he has, the greater must be his effort to demonstrate to others how much he has. Hence the expensive car, the blonde and her expensive fittings, the frequentation at costly night clubs, the visitation at exclusive and expensive resorts, the placing of large bets, the indulgence in poker, bridge, or dice for high stakes, the taste for choice and expensive liquors, the desire for bigger and better parties, etc. Having acquired a taste for these symbols of success, any man would rather satisfy them legitimately, but only a favored few in our competitive society have the wherewithal to indulge in these things, without the necessity of resorting to crime. The risks may be great, but the rewards are also great, and are a sufficient justification for this activity.

Our competitive economic system has provided not only the rewards and goals to be achieved by crime, but also patterns for criminal organization and multifarious opportunities for crime and the use of criminal methods. For many years the tendency in business has been toward the organization of larger and larger economic units and the elimination of competition through stifling of competitors, price controls, etc. Similarly, professional crime also tends to be organized on a monopolistic basis, on a national scale as well as locally. Where law

(Turn to page 19)

# *Not In The News\**

*By The Archbishop of York*

NO ONE knew it was happening. That is as important as almost any other fact about it. Herod did not know; he found out a little later, and "re-acted," as we say now-a-days, with totalitarian thoroughness. The High Priest did not know; he was maintaining his precarious balance between a Government which might disestablish him and a crowd of devotees who were fanatically anti-Erastian. The inn-keeper did not know; he was doing a roaring trade with all the folk who had come to their birth-place to fill in the census-return. No one knew.

Well, not quite "no one." Some shepherds had an inkling about it; it seems they had been oddly affected by the silence and loneliness of their night-watch, and some obscure process of psychological compensation, as some people are liable to say now-a-days, projected against the irresponsible heavens a vision of celestial companions. And Joseph was not quite without understanding of the event. And Mary—but we will not let the clumsy fingers of modern speculation play upon the exquisite mystery of her surrender, her readiness to receive what God should give, her wondering exalta-

tion of her lowliness which the Lord had regarded. Yet even she, though rapt in adoring gratitude, did not know what it was that was happening. In that sense of the words, no one knew.

*O little town of Bethlehem  
How still we see thee lie;  
Above thy deep and dreamless sleep  
The silent stars go by.  
Yet in thy dark streets shineth  
The everlasting light;  
The hopes and fears of all the years  
Are met in thee to-night.*

I don't know what Augustus was doing that night; if it had any public reference, no doubt he and everyone about him thought it very important. If an angel had come to him instead of to the shepherds and had said "Leave all this alone; it does not matter; nothing matters to-night except the fact that a poor woman has had a baby in a stable"—Augustus and his courtiers would have thought a lunatic was playing a practical joke on them; or else that, having presumably enjoyed the Falernian, they were "projecting" things.

No one knew it was happening; but it mattered more than anything else that ever happened at all. Of course this does not mean that all obscure events are important. But

\*From The Christian News-Letter, December, 1940, Council on Christian Faith and the Common Life, Oxford, England.

it does mean that our estimates of what is important are alarmingly fallacious. Those who have eyes to see can read that lesson elsewhere and not only at Bethlehem. The face of external nature teaches the same lesson. Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and wars.

No one knew what was happening; more than that—hardly anyone could know. The thing that happened was not deliberately hidden; it was in its own nature obscure. Yet it was, as Phillips Brooks put it, the meeting place of the hopes and fears of all the years.

Now—can we get this into our nearly impenetrable heads? Hardly anything that is recorded in the newspapers is ever of first-rate importance. Because the things of first-rate importance are spiritual events which are known only by their results. Some of them are, of course, really important, but each is always less important than the spiritual event which is the source of them all. The most alert and intrusive of reporters could never have hit upon that stable as the scene of a world-shaking event. When the Baby was become a Man and they executed Him, some report might appear. Probably it would be without comment; or the Left Wing might regret that lack of

a definite policy had involved a promising reformer in futility, while the Right Wing might temper a censure of indifference to the social order with a kindly recognition (now able to be expressed without risk) of an unselfish though misguided spirit, while the Religious Press would insist, after the event, that, of course, persecution was to be deprecated, but this young layman who was for putting the theologians to rights was, after all, impossible. So even if the external event was reported, still it would be true that no one knew what was happening. That Birth, that Life, that Death could not be recognised by contemporaries for what it was.

Of course *we* recognise it now. Oh, do we? Even on the showing of our own profession we convict ourselves. We say all the great phrases about the thing that happened long ago; and those phrases declare that it was not a past episode but an eternal fact. It was God who so died: God, who is Himself eternal and the eternal principle of all that is. What happened once in that obscure but turbulent corner of the Roman Empire is always happening; and no one knows it is happening. We can't know how or where; but we might try to believe that it is going on somewhere.

We have to go on with the business in hand. Just now it is the war. The result of the war matters as much as anything that gets into

the newspapers. But there are things that matter more. The spirit in which we fight matters more than our winning. If we go Nazi and then win, it will be the same for the world as if the Nazis win. But if we can keep charity alive with courage, our victory will be a boon to mankind, and our defeat would be a redemptive agony.

And even while we fight there may be somewhere a new idea conceived, a baby born, whose effect upon the world will for future historians put even this world-conflict in the shade. In 636 A.D. Jerusalem surrendered to the Caliph Omar; in 635 Oswald had defeated Caedwalla and had summoned Aidan from Iona. On balance, did Christendom gain or lose in those two years? Perhaps the Chinese war really matters more than the European; perhaps something that is not a war at all matters more than either.

A vast number of persons in a great number of nations are singing Christmas hymns to-day. What a reversal of all our habits it would be if they all entered into the meaning of Christmas and accepted its revaluation of human concerns.

Yet there is the precious fact. Though no one knew it was happening, it did happen. The day-spring from on high visited us, to give light to them that sit in dark-

ness and in the shadow of death (in Coventry or Cologne, in London or Berlin) and to guide our feet where we long to set them—into the way of peace.

And of course the thing that happened then is always ready to reproduce itself. Then it happened once for all; but it must happen also repeatedly in all; and its happening when it does is more important than any battle or treaty:

*No ear may hear His coming  
But in this world of sin,  
Where meek souls will receive  
Him, still  
The dear Christ enters in.*

Can we be merry this Christmas? There is so much terror in the world, so much heart-breaking sorrow. Before the sorrow we can only bow in reverent sympathy, waiting for God to give the comfort that comes only from the assurance of His love. But for the terrors—they are only bogeys. . . . But we shall carry in our hearts Good News, which when it happened was not in the news at all: “Unto you is born in the City of David a Saviour”—a Saviour: and at least we all know now that we need Him. Will the world, this time, pay some practical attention to the Good News as well as sing hymns about it? I wonder. Nothing else really matters.

# *The Call of the Rural Parish*

*By P. Duff Tucker, Jr.\**

THE need of the rural parish is for more ministers who see in the country church a way of life and service, rather than a stepping stone to a city church an idea that has been too long abroad. This feeling of superiority shared by the city church has manifested itself either in a certain condescension toward anything rural or in a sentimental nostalgia for country things, and the feeling that "something ought to be done for our declining rural churches." The needs of the rural churches can be met most effectively by men consecrated to their work with no feeling of martyrdom. To this end rural church must be interpreted to city men, particularly to seminary students and young ministers, so that they may better understand the rural church as a way of life.

What are the advantages of the rural parish to the man who so accepts it as a way of life. First it means health. The country minister is in the open, fair or foul as he must be to serve his far flung flock. He has his own garden, his chickens, his cellar. Salaries though woefully low, go farther than the same amount in the city. Electricity, hard roads, running water and hos-

pital facilities are now available to rural communities and social life is here at its best.

The rural minister's hobbies are functional. Something in the co-operation with God in the growing of a garden sustains and strengthens one's nerves. "Reds" and "Nazis," capital or labor, or even national policies, are not unduly alarming to those who earn their bread from the soil, and are not dependent on others for the very right to work.

Rural people are healthier in their attitudes toward pain, life and death for they are a part of nature's never ending pageant of birth, mingled suffering and pleasure, death and rebirth. The farmer's religion is a part of all this and the church, the symbol of his religion, is not just another institution—it is a part of his body and soul.

The country congregation is above average in intelligence. Country people strive to send their children to college; they read a good deal and participate in the educational work of farm organizations. The result is that the rural parish is no place for a man to soft pedal or water his doctrine.

The rural field offers a challenging and rewarding way of life to the man who serves his Lord gladly in the country church.

\* Minister, The Woodhull-New Windsor Parish, Woodhull, Illinois.

# *Justice Among Nations*

*By Robert H. Jackson\**

*“ . . . Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations. . . .” From an Ancient Liturgy.*

THE Roosevelt-Churchill conference has directed discussion toward the implications of the war in terms of peace. But our people are still thinking cynically of all peace plans, for they feel frustrated and aggrieved at the interruption of a peace they had thought was permanent. I share the public disappointment at the renewal of war as a means of settling the problems of Europe, because I also shared some of the choice illusions of my time. But I cannot let faith be crushed, although the law of the jungle tarries long among nations and achievement of an international order based on reason and justice even now seems remote. The history of our experience with the slow but solid evolution of domestic law keeps me from expecting miracles on the one hand and from becoming cynical, on the other.

The fact is that under today's political and economic chaos there is actually functioning a relatively

stable body of customary and conventional international law as a foundation on which the future may build. Lodged deeply in the culture of the world, unaffected by the transitory political structures above it, is a bedrock belief in a system of higher law. Entrenched dictators spend no end of effort to persuade their own people that they are not lawbreakers and to rationalize their policies for a law-conscious public opinion. Not one of them today would dare to boast, as did Von Bethman-Holweg at the opening of the World War, that he is violating international law.

Treaties, except some of the great political ones, are still usually applied; prisoners of war are being treated pretty generally in accordance with treaty stipulations; there are few, if any, allegations that the sick and wounded are not being treated in accordance with the Geneva Red Cross Convention. Foreign offices of all nations in protesting actions thought to be in violation of customary international law or treaty provisions, pay tacit

\*Associate Justice of the Supreme Court. Condensed with permission from an address delivered at the Annual Meeting of the Bar Association, October 2, 1941.

recognition to the existence and validity of a standard of conduct higher than the transient will of officials.

Passing from substantive law to international institutions, we have the League of Nations, with its system of mandates, the International Labour Organization and, last but not least, the Permanent Court of International Justice.

The League of Nations, for all of its defects and in spite of all that it has left undone, has had a wholesome influence on the international thought and habit of our time. The Covenant required publicity and registration of treaties, and it authorized recommendations to reconsider treaties which became inapplicable. A more enlightened concept of trusteeship underlies the system of mandates for backward people created by the Covenant. It required mediation, arbitration, or conciliation of certain classes of controversies, and it provided for the establishment of a Permanent Court of International Justice for the adjudication of justiciable controversies.

Moreover, the League Covenant, in limiting the right of war, created new obligations of good conduct. It departed sharply from the older doctrine that, in respect of their right to make war, sovereign states were above both the discipline and the judgments of any law, and that their acts of war were to be accepted

as legal and just. It made resort to war in violation of the Covenant an act of war against all other members of the League. It provided economic sanctions to be invoked against the aggressor. Even if it was not able to end unlawful wars, it ended the concept that all wars must be accepted by the world as lawful.

The League, which we rejected, was followed by the Kellogg-Briand Pact. By it the signatory nations renounced war as an instrument of national policy and agreed that the settlement of all disputes or conflicts of whatever nature or of whatever origin should be sought only by pacific means. While the United States became a party to this treaty, Secretary Kellogg said that it was out of the question to impose any obligation respecting sanctions on the United States. This treaty, however, was not wholly sterile. It created substantive law of national conduct for its signatories and there resulted a *right* to enforce it by the general sanctions of international law.

Our institutions of international cooperation are neither time-tried nor strong, but it is hard to believe that the world would forego some organ of continuous consideration of international problems or scrap what seems to be a workable, if not perfect, pattern of international adjudicative machinery.

We now see that such an instru-

mentality, if it is to compose the world's discord, must have flexibility. Neither maps nor economic advantages nor political systems can be frozen in a treaty. Peace is more than the fossilized remains of an international conclave. It cannot be static in a moving world. Peace must function as a going concern, a way of life with dynamic of its own.

Unfortunately, however, the internal structure of the League favored the perpetuation of the *status quo* which was also the policy of the dominant powers and the governing classes within them. Any peace that is indissolubly wedded to a *status quo*—is doomed from the beginning. The world will not forego movement and progress and readjustments as the price of peace. Where there is no escape from the weight of the *status quo* except war, we will have war. Perhaps if that is the only escape, we should sometimes have war.

The world will not, I trust, be naive enough again to believe it has so reordered its affairs as to prevent conflicts that might provoke wars. The supremacy of domestic law is not based on an absence of individual conflicts. It is predicated on a settlement of them by means that do not violate the peace of the community. It does not end injustices, but it requires the victims to seek redress through the force of the law, rather than through their own strength.

The triumph of the law is not in always ending conflicts *rightly*, but in ending them *peaceably*. And we may be certain that we do less injustice by the worst processes of the law than would be done by the best use of violence. We cannot await a perfect international tribunal or legislature before proscribing resort to violence even in case of legitimate grievance. We did not await the perfect court before stopping men from settling their differences with brass knuckles.

But even if we achieve a formula for order under law among all or among a considerable number of like-minded nations, we may as well recognize that its instrumentalities of justice and of adjustment will give us little security unless we give them a more real support than in the past. There is no dependence on a peace that is everybody's prayer but nobody's business.

Mr. Justice Holmes pointed out that we cannot test our law by the conduct of the good man who probably behaves from moral or social considerations. The test of the efficiency of the law, he said, is the bad man who cares only for material consequences to himself.

The world is in war today chiefly because its civilization had not been so organized as to impress the "bad man" with the advisability of keeping the peace.

It is in the light of such facts that America will face a tough and fate-

ful decision as to her attitude towards the peace. It is a grave thing to risk the commitments that are indispensable to a system of international justice and collective security. It is an equally grave thing to perpetuate by our inaction an anarchic international condition in which every state may go to war with impunity whenever its interests are thought to be served.

But it is a perilous thing to neglect our own defenses as if we were in a world of real security and at the same time to reject the obligations which might make real security possible. At the end of this war we must either throw the full weight of American influence to the support of an international order based on law, or we must outstrip the world in naval and air, and perhaps in military, force. No reservation to a treaty can let us have our cake and eat it too.

The tragedy and the irony of our present position is that we who would make no commitment to support world peace are making contributions a thousandfold greater to support a world war.

The Roosevelt-Churchill "Atlantic Charter" promises aid to all "practical measures which will lighten for peace-loving peoples the crushing burden of armaments." Certainly, the present competition, if continued, threatens the financial and social stability of free governments. Vast standing military

establishments and the interests that thrive on them and the state of mind they engender are no more compatible with liberty in America than they have been in Europe.

The Roosevelt-Churchill statement affirms that all nations "must come to the abandonment of the use of force" and it envisions the "establishment of a wider and permanent system of general security." Such happy days wait upon great improvement in our international law and in our organs of international legislation and adjudication. Only by well considered steps toward closer international cooperation and more certain justice can the sacrifices which we are resolved to make be justified.

Our forefathers set up a sovereign nation whose legislative and executive and judicial branches are deprived of legal power to do many things that might encroach upon our freedoms. Our Anglo-American philosophy of political organization denies the concept of arbitrary and unlimited power in any governing body. Hence, we see nothing revolutionary or visionary in the concept of a reign of law, to which sovereign nations will defer.

We hold fast to the ideal of an international order existing under law and equipped to maintain its supremacy; and we renew our dedication to the task of maintaining justice under the law among men and nations.

# For Time

**The Child of Hope** The past trails behind us its long witness of man's inhumanity to man; the present gathers the darkness of war clouds about itself like a mantle. What of the future? Rabindranath Tagore once wrote that "every child comes into the world with a message that God does not yet despair of man." Every new-born generation is mankind's nth chance at the hands of God to write "hope" and not "despair." The Child of Bethlehem is God's witness that the future casts its long shadow not of despair but of hope.

*"Our hopes and fears of all the years  
Are met in thee tonight"*

And the victory of such an encounter is hope. Because of the Child of Bethlehem, we may even now amid today's ruins begin to rebuild in hope.

Long before the National Defense Program was launched in **"P-Day"** 1940, and even before the war broke out in 1939, the Army was prepared for M-Day. This name stands for readiness to mobilize the life and resources of the entire country immediately upon the occasion of a military emergency. The strategy behind M-Day was the thought that "in time of peace, prepare for war."

But with equal urgency is the need for a strategy based on the thought that "in time of war, prepare for peace." To move over from the waging of war to the making of peace is a process that can only come out of previous preparation of spirit and mind and will. Lest "the children of this world are in their generation wiser than the children of light," peace must have its "P-Day" plans to mobilize the good will and intelligence and resources of this and other lands on behalf of the needs of the post-war world.

Among the redemptive forces in our world today is the growing attention that is being devoted to this post-war world, particularly by voluntary groups. From time to time, *Social Progress* has carried what the British, deep in warfare, have been doing; the most notable example, perhaps, being the Malvern Conference (*Social Progress*, March, 1941). In our own country, the list is formidable, both in number and competence, among such groups being The League of Nations Association, the Commission to Study the Organization of Peace, the Catholic Association for International Peace, The Committee on Peace Studies of the American Jewish Committee, the Foreign Policy Association, the Institute of International

# *Like These*

Education. Of particular significance to us is the Commission to Study the Bases for a Just and Durable Peace which, under the sponsorship of the Federal Council of Churches, unites the Protestant forces on behalf of post-war reconstruction. In the study, discussion, and appropriate action on this theme, local churches both singly and collectively can join, to the end that not Mars but the Prince of Peace will rule.

**Starting Right** Right thinking is as much a prerequisite for, as it is an outcome of, Christian social education; the way in which a topic to be studied is phrased is often determinative of the results of such a study. For example, do we not get off on the wrong foot at the very start when we refer to the "Negro problem" or to the "labor problem"? In what sense are these problems? They are essentially a matter of individual and group relationships, Negro and white in the first case, and labor and capital in the second; and with this understanding, the one is as much a white problem as it is a Negro problem, and the other a capital problem as much as it is a labor problem.

This hyphenated aspect of every social problem is further emphasized when it is realized that Negroes have no Negro problem, nor has labor any labor problem. To the Negro, the problem is how to get along with white people, and to labor, the problem is how to accomplish their purposes. The very fact that so much current thinking assumes that a social problem is created by the other group reveals how subtly conditioned are we by our associations and how lacking are we in the grace of social repentance, understanding, and sympathy.

Social education that is related to racial and industrial concerns needs as its starting point the recognition that every social problem is ultimately resolved into one of relationships which, in turn, involves not only the others but, equally, ourselves.

**Advertising of Liquor** The tendency of modern industry is to depend more and more heavily upon the methods of mass-production. But mass-production is sterile of profits unless there is also mass-consumption. And mass-consumption, in turn, can follow only upon mass-desire. And mass-desire is stimulated by advertising.

The vast resort to advertising by the liquor trade, therefore, becomes both understandable and ominous. The liquor industry has at its command the highly developed techniques of mass-production in its manu-

factoring and the equally highly developed techniques for creating mass-desire.

The technique in liquor advertising that is so apparent is the use of association, portraying liquor with scenes and situations and groups which suggest wholesomeness and stability and progress. Liquor is seldom, if ever, put forward standing upon its own feet, but by a tour de force, it is tied into a constructive and therefore a deceptive setting. General Assembly has pointed its finger to a vital spot in the liquor situation when it has declared against the advertising of liquor, as illustrated by the following: "We believe that the liquor traffic, as a tolerated anti-social evil, should be denied all advertising privileges in the United States of America." (General Assembly, 1936.) "We urge state and federal laws to prevent the advertising of liquor by the radio, newspapers, bill-boards, or by any other means." (General Assembly, 1938.)

Of great significance also in this connection, is the liquor advertising code adopted by the State of Oregon, the provisions of which are printed on page 20 of this magazine.

#### *A Continu- ing Need*

Inquiries are made frequently concerning the provision which the Presbyterian Church is making for the support of Presbyterian conscientious objectors; so that a further word is in order on this subject. In 1940, General Assembly announced "that it holds in full communion and fellowship all members who on conscientious grounds feel that they cannot participate in military service as well as all members who on the same grounds feel they must do so." In May of this year, General Assembly designated the office of the Stated Clerk to receive contributions from local churches and individuals toward the support of Presbyterians who, out of savings, borrowings, the help of friends or local churches, or other sources cannot defray their upkeep at Civilian Public Service Camps; and further, General Assembly directed the Presbyterian Emergency Service Commission to administer these funds as part of its total program of emergency service.

When neither a Presbyterian conscientious objector nor his church can take care of his monthly costs, the unpaid balance becomes a charge on the American Friends, the Church of the Brethren, or the Mennonite Church. These three religious bodies have agreed to accept those whom the Government assigns to them. The question is therefore one of defraying the expenses of Presbyterians who are unable to meet their own maintenance costs rather than allowing them to become a charge upon the "Historic Peace Churches."

## Crime in Competitive Society

(Continued from page 7)

enforcement officials are amenable, they are tied into this organization by a percentage of the profits, thus negativing the possibility of the disruption of the organization or undue interference with its activities.

Businessmen have been attempting to control the evils of competition by organizing trade associations. These offer excellent opportunities for racketeers to shake down businessmen; as a result the associations are frequently taken over by criminals lock, stock, and barrel.

Labor unions have been playing a greater and greater role in our economic organization. The possibility of profit through the control of these unions has not been overlooked by criminals. This possibility is twofold. On the one hand, the threat of a strike or the promise of less onerous conditions in a labor contract can always be used to shake down employers, they also do not overlook the possibility of filching money directly from the union treasury.

There is a similarity between the so-called white-collar criminals like Whitney and the professional thug like Scalise. Scalise used his position as president to steal from his labor union. Whitney used his position as president of the Stock Exchange and as a trusted fiduciary to steal funds entrusted to his care. One should note that the big money may also be made from crime in supplying demands for proscribed articles. The prosperity of the bootlegger of the 1920's has passed into history. But fortunes are still made in supplying demands for dope, prostitutes, opportunities to bet on horses, play numbers, etc.

By way of summary one comes back to the cliché of the French criminologist, "Societies have the criminals they deserve." This does not mean that the social and economic conditions of a competitive

society are solely responsible for the crime with which we are familiar. All persons do not react in the same way to these conditions. The poverty which spurs one man to crime spurs another to become a business tycoon. Thus the personality factor in crime must never be overlooked. What the above cliché means is that a competitive society with its materialistic standards of success, its lack of security for the masses, its violent swings of the economic pendulum and violent economic struggles between classes, its tremendous urban populations and great contrasts between wealth and poverty, its corrupt law enforcement officials and its lack of a determined public opinion against crime, produces certain pressures which acting upon certain personalities give rise to the crimes with which we are familiar. The elimination of these pressures presents a fundamental problem in social engineering. Its complexity throws considerable doubt on the efficacy of many of the simple panaceas which have been advanced as a cure for crime. More play spaces for children, boys' clubs, visiting teachers, community councils, child guidance clinics, youth correction authorities, adolescent courts, Borstal institutions, increased probation staffs, and other measures advanced for the prevention of crime, are all worthy things in and of themselves. All of them may tend in some degree to curb delinquent careers and prevent crime. But none of them touches the fundamentals of crime in a competitive society.

The pessimist must note, however, that no change in our social organization or in our socioeconomic conditions can completely eliminate crime. No human society is perfect nor can any human society supply all the demands and desires of the human beings that compose it. Nevertheless the social engineer must still take as a working hypothesis that a lessening of the rigors and pressures of the competitive system are likely to lead to a diminution in the amount of crime.

## *Liquor Advertising*

*The State of Oregon has adopted a liquor advertising code which is of unusual interest because of its implications. A study of its detailed provisions, item by item, may help to make concrete for educational purposes the background in every-day living that leads a large body of citizens—and their legislators—to consider such regulations as desirable or necessary.*

The following forms of advertising have been banned by the Oregon Legislature as pernicious:

Statements, designs and devices representing that the liquor has food value, or the use thereof has curative or therapeutic effects.

Statements, seals, flags, coats of arms, crests, and other insignia, or graphic, pictorial, or emblematic representations thereof, likely to mislead the consumer to believe that the product has been endorsed, made or used by, or produced for or under the supervision of, or in accordance with the specifications of, the government, organization, family, or individual with whom such seal, flag, coat of arms, crest, or insignia is associated.

Advertisements of alcoholic liquor that include, are connected with, or make any reference to the conducting of any form of contest, or lottery, or the awarding of prizes, premiums, or considerations.

Any likeness or caricature of a woman, child, or family scene.

Any illustration of a person serving or preparing drinks, or holding a bottle, or other container, indicating the consumption of liquor.

Comic-strips or illustrations of pets appealing to children.

Any advertisement of alcoholic liquor which contains any reference, either directly or by inference, to any person, persons, firm, or corporation, as recommending, using, or purchasing such liquor.

Illustrations depicting athletes or participants in athletic events.

Illustrations of public characters, past or present.

Any advertisement of alcoholic liquor referring to any religious holiday or festival, or any symbol, sign, or other character associated with such holiday or festival.

Any advertisement bearing a Sunday date.

Any advertisement of distilled spirits containing a recipe or formula for using same.

*The Voice, October, 1941.*

## *The Community Must Share the Guilt*

*"I think it is proper," said Governor Broughton, in commuting the death sentence given a sixteen-year-old Charlotte (North Carolina) Negro on a murder charge, "to consider the adverse conditions under which this boy was reared."*

In effect, what the Governor said was that Charlotte was as guilty as the Negro boy. Quickly it should be added that such a guilt does not attach to Charlotte alone. When young people become killers at sixteen in Charlotte or anywhere else, the social order in which such killers grew must share a portion of the guilt.

A great deal has been said in recent years about youth and crime. Solemn, older men have deplored the showing of statistics that crime and youth go increasingly together. Such talk too often takes the pattern of age condemning youth and not often enough that of age lamenting what it has done to the young in a civilization which the young did not design.

Obviously, we cannot forgive all criminals because the social order in which they grew gave them only a very limited chance of growing to a decent and law-abiding maturity. But we can assume the share that belongs to us of the processes we permit which produce the crime.

John Wesley or some other religious man once, as he saw a man going to be hanged, made the much quoted statement, "There, but for the grace of God, goes John Wesley." Actually when we see a man going to be gassed, we should realize that we are in that journey to death—that we, participated in the crime—that all of us are responsible for those "adverse conditions" in which both boys and crime grow together.

*Raleigh (N. C.) News and Observer*

# *Sanctuary*

## *Greetings at Christmas*

### *I Salute You*

I am your friend and my love for you goes deep. There is (little) I can give you . . . ; but there is much, very much, that, while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in to-day. Take Heaven! No peace lies in the future which is not hidden in this present little instant. Take peace!

The gloom of the world is but a shadow. Behind it yet within our reach is Joy. There is radiance and glory in the darkness, could we but see—and to See we have only to Look. I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendour, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing Presence. Our joys too: be not content with them as Joys. They, too, conceal diviner gifts.

Life is so full of Meaning and Purpose, so full of Beauty —beneath its covering—that you will find earth but cloaks your heaven. Courage then to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending, through unknown country, home.

And so, at this Christmas time, I greet you. Not quite as the world sends greetings, but with profound esteem and with the prayer that for you now and forever, the day breaks, and the shadows flee away.

*From a letter written by Fra Giovanni—Anno Domini 1513*

### *The Refugee*

*And art thou too a refugee,  
Mary, the Mother of Christ, exiled?  
I am an alien, so is He,  
Jesus, my little child.*

*Art thou an alien, to whom  
Came God Himself? The very one.  
No country's quota will make room  
For me and Christ my son.*

*Art thou, the maid of Galilee,  
Like all the rest tormented too?  
I am outcast, a refugee,  
And Christ is born a Jew.*

*Mary Hoxie Jones<sup>1</sup>*

## ***Thanksgiving for Sure Words Already Given***

Puzzled by world affairs,  
 Defeated by national problems,  
 Perplexed by stubborn minds,  
 Borne down with heavy loads of worry and of shame,  
 We turn as thirsty men seek desert springs  
 To sure words Thou hast given us in Jesus Christ.  
 He still points clearly to truth,  
 To honor and to justice.  
 He is still for us the word made flesh,  
 All noble words,  
 All words which bring light and love and peace.  
 Sound in our ears again the accents of His voice;  
 Mark our speech with the cadence of His thinking,  
 Move our wills with the admonition of His Holy purpose,  
 And to Thee we will give the praise and the glory;  
 Now and for evermore.

*George Stewart<sup>2</sup>*

## ***Prayer of Aspiration***

Saviour Divine, who perpetually for suffering humanity dost bear the burden, the dread relentless burden of redemption, we pray thee that we thy servants today, may with these weak hands uplift a little corner of the weight which crushes thee.

Grant that we may share in thy holy mystery of pain, thy sacrament of agony, which redeemeth the world. Give us courage of heart that we may drink with thee a little of thy cup, thy bitter cup of humiliation, of loneliness, of suffering.

Help us to see thee as thou art, incarnate in the downtrodden, in the victims of war and oppression. Give us grace in serving them to serve thee. In our loneliness and pain, if thou bestowest upon us these tokens of thy fellowship, help us to pay honestly, unstintingly and bravely our part of the great price which of old and forever thou, O our God, payest in man for man. Enoble us this day with a share in thy work of redemption. *Amen.<sup>3</sup>*

## ***Prayer of Dedication***

Lord make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

Oh! Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; direct my course this day and forever.

*Adapted from a prayer of St. Francis*

<sup>1</sup> Christian Century, December, 1938

<sup>2</sup> From A Face to the Sky—A Book of Prayers. Permission of Association Press.

<sup>3</sup> From A Litany of National Penitence, Fellowship, November, 1941.

# *The Workshop*

## **We're Two Years Old\***

This is the second year that Social Education and Action has been an active department in Alton Presbyterial. There are 16 secretaries now working in local societies. Perhaps those of you who do not have such a secretary in your society would like to know about this new department of work in the women's organizations.

The Committee on Social Education and Action, created by direction of the General Assembly of our Church, consists of six members from the Board of Christian Education, three from the Board of National Missions, and nine representing the General Assembly. The work of the Department includes: the preparation of educational programs and materials; administration of general work throughout the Church; field trips, conferences, and addresses; publication of *Social Progress*; co-operation with interdenominational groups and other organizations of like purpose.

This new department of Social Education and Action combines in one efficient agency a multiplicity of functions, all similar in nature, formerly assigned to various groups within the Church. This Department keeps an up-to-date file of all authoritative information on every social problem. The Department stands ready to furnish leadership and materials for the use of local churches in educating their membership along the lines of the Christian's responsibility in the world today. Social Education and Action strives to build an accurate intelligence among the Christian public regarding both sources of and remedies for social problems and to

implement the will among Christians to solve them. It can speak officially for Presbyterianism as our church co-operates with other denominations in the search for the remedies for the social ills of the age.

The Illinois Synodical Society at its meeting last June approved four goals for this department:

- 1. Appointment of a Social Education and Action secretary in each society**
- 2. At least one program per year to sustain the group's interest in Social Education and Action**
- 3. Promotion of inter-racial friendship**
- 4. Development of a constructive social life among young people both within and without the Church.**

In the achievement of these goals, which will mean hard work for the women of every church, the following suggestions may be helpful:

*A Social Education and Action Secretary*, the first goal, is easy; an appointment could and should be made at once.

*One Social Education and Action Program a year*, the second goal, can be fitted to meet the needs of each local society:

Have you yet taken any action on the problems arising from the national defense program? What have you done for the boys who have gone from your church to a training camp? What have you done to help the family? If your church is in an industrial or camp area, what have you been doing for the camp boys or the new families moving into the industrial areas to work on defense projects? What are you planning to do about the in-

\*The Report made by Mrs. John A Lampe, Secretary for Social Education and Action, at a recent meeting of the Alton Presbyterial, Synod of Illinois.

creasing moral delinquency around the training camps and in the industrial areas?

Have you considered recently the growing arrogance of the liquor industry and its increasing disregard for human rights? Has your church begun to train its youth in the Christian practice of abstention from all alcoholic drinks? Have you begun to train the adults of your church regarding their civic responsibility as Christians toward the liquor industry?

Concern for the meaning and practice of democracy is growing. What do the *four freedoms* mean to you, to your church, to your community?

What about the Church and industry? Employer-employee relationship and so forth.

What about the Christian hope of Peace? After this fratricidal warfare shall cease, can a Christian peace be written? Obtain the book, "A Just and Durable Peace."

You who live in a small town or are members of a country church should consult page 23 of *Social Progress* for October, 1941. You will find there an excellent program for your needs.

*The promotion of inter-racial friendship*, the third goal, is much more difficult, but Christians can achieve it.

What is your personal feeling toward the Negroes, Jews and other minority groups in your community?

Has your church undertaken any refugee work, or have you formed plans to help the suffering who are not able to flee from Europe?

Are you helping the foreign-born in your community to become real Americans?

Is your society giving subscriptions to good magazines to any National Mission stations?

*Development of a constructive social life for young people*, the fourth goal, is extremely important. Social Education and Action is a field that will enlist the interest and enthusiasm of these young people. They like action. They like to do things. Give them a chance, under your leadership, to accomplish something important for the Kingdom of God. For example:

Plan and put into action an adequate, interesting, Christian program for and with this group.

Make a real Christian recreational program a part of your plan.

Build in your church the facilities this group can use for such a recreational program. Make your church building the community center for these young people.

The very name of this department stresses one side of our Christian living that we are prone to forget—*ACTION!* It is very important to have a strong faith built on Jesus, the Christ. But that is not all there is to Christianity. Jesus was a man of action. He not only purified the religious beliefs of the woman of Samaria by the well at Sychar, he went on to change her daily habits of living. He called the tax-collector, Matthew, who had been content to sit by the city gate to collect his taxes, and he sent Matthew out to spend his life in action. Jesus was always on the go—changing lives. If we would follow in his steps we must be Christians, not only in belief, but also in action.

*Elizabeth P. Lampe*

## About Books

**Democracy in American Life**, by Avery Craven. University of Chicago Press. \$1.00.

**What Is Democracy?**, by Charles E. Merriam. University of Chicago Press. \$1.00.

**The Morale of Democracy**, by the Hon. Jerry Voorhis. Greystone Press. \$1.00.

These volumes, each brief, together form a balanced survey of democracy. There is diversity of approach, but agreement in the point of view. They share a common faith that democracy is the best form of political association which men have devised; that it is dynamic, not static; that new forms must be conceived and accepted to express its essential spirit; that it has always had to contend with half-understanding and half-heartedness by the American people; that basically the problem of democracy's vitality is spiritual, and never more so than today.

Mr. Craven's approach in *Democracy in American Life*, is historical, tracing the integration and the frustration of democracy in our national life. "Democracy was no American invention. The American way of life, which is democracy in action is, on the other hand, a uniquely American thing, as strong and as weak as the American people themselves." Democracy has not been something off by itself in American life, but rather giving a pattern and the dominant character to an amalgam of factors and forces. The frontier is given prominence before, and industrialism after, the Civil War. Thomas Jefferson, Andrew Jackson, Abraham Lincoln, and William Jennings Bryan are the nuclei around which the four periods in our history are told; and Jefferson is viewed as the all-significant figure in both past and future achievements.

*What Is Democracy?* is not a treatise on theory but a resounding answer to both critics and half-hearted adherents of democracy. The method generally followed is the Socratic one, the questions considered being easily recognizable in current writings and conversations. The answers are a most helpful combination of historical perspective and common sense.

The author of *The Morale of Democracy* is the able Congressman from California, and his theme is the consumer co-operative movement which recently the New York Times editorially described as "one of the world's most peaceful and most constructive reform economic movements." Mr. Voorhis relates not what the cooperatives may later do but what they are doing now; not in Scandinavia, but in and for the United States. He sees their significance in relation to what he feels is the social problem, namely the octopus-like growth of government from above, due to the decline of personal responsibility and of voluntary participation in the processes of democracy.

This in turn Mr. Voorhis views as essentially a spiritual problem. "There must be born a dynamic faith in America," he says, "the sort of faith that has sent out missionaries to work and perish in far off lands. It must be a faith practical and realistic but with its sights fixed on a new world that we are beginning to build. . . . I believe that the Cooperative Movement can give America that faith. I believe it is democracy in practice, the antithesis of dictatorship, monopoly power, and the rule of force. I believe—and I say it reverently—that it is the translation into everyday economic terms of the basic principles of the Christian Faith as well as of every great religion. And I believe we have to think of it in these terms."

These volumes afford both a reassurance of the vitality of our democratic institutions and a program for meeting democracy's hour of special testing.

C. P. H.

**The Red Decade**, by Eugene Lyons. Bobbs-Merrill. \$3.00.

Writers who deal with the questions of communist influence in America are usually accused of "Red-Baiting." Eugene Lyons, the editor of the American Mercury, leaves no doubt as to his position. He is a "Red-Baiter" and pulls no punches. In fact he goes out of his way to punch the innocents who happened to be in "Red" company. Threats of libel suits and roars of anger already fill the press.

*The Red Decade* is the story of the Stalinist penetration into American Liberal thought and action in the past decade. The indictment is complete. Few Liberal movements in America escaped the Stalinist influence, and those that did were daubed reactionary by the Stalinist group.

Lyons traces six stages of the Communist International: (1) Beginning during the Russian Revolution, lasted until 1921; (2) the "boring from within" period from 1921 to 1928; (3) "socialism in one country," from 1928 to 1935; (4) the period of the "Peoples Fronts," 1935 to the signing of the Soviet-Nazi treaty; (5) a period in which the Communist International assailed the imperialistic powers while giving aid to the Nazis; (6) the present stage brings the Communist International to the support of the democracies in the present war.

That American liberals and pacifists were often honest and convinced in their course of action, Lyons does not doubt, but to use his words "Stalin muscled in" until the men of honest conviction were used as a "front" for carrying out whatever policies were desirable to the Kremlin at a particular time. He is fair enough in his book to catalogue those who like John Haynes Holmes made an honest retraction

when they found that their convictions were supposed to change with the political exigencies of Moscow.

Most of Lyons book was written before the invasion of Russia. American policy now would term this book as an untimely attack upon an ally. To most Americans the charges and counter charges are "water under the bridge." But the book should be read as a survey of methods of infiltration and propaganda manipulation and as a preparation for confession and repentance on the part of all who have allowed their high ideals to be betrayed by the political exigencies of a foreign anti-religious power.

JOHN FIELD MULHOLLAND

**The Church and the New Order**, by William Paton. (Macmillan. \$1.50.)

The distinguished author of this significant volume is a leader, not only in the Church of Great Britain, but also in world Christianity. He writes in the conviction that peace must be a continuing concern of Christians even while they are supporting their nation's prosecution of war. By no means the least significant aspect of what he writes is his comment on, and expectation of, the United States of America in the new order, its making in the present and more immediate future.

The essential problem in international relations, the author feels, is the accompaniment of power with responsibility. The recognition of the place of power leads the author to be realistic. He believes that "between the ending of the armed struggle and the making of a permanent settlement" there should be opportunity and time "to move from the war-making to the peace-making mind." During this interval, the United States and Great Britain will be possessors of the greatest power, and they should unite to guide the initial steps of the world which, it is hoped, will more definitely walk the path of the new order as the permanent settlement takes shape. The author is less

concerned to sketch what the permanent settlement should be than he is to indicate how the United States and Great Britain can use their power with most effect during the immediate post-armistice period. He points to certain agencies and procedures which are being set up during the war years which will lend themselves to extension and adaptation in serving the post-armistice.

But if power is not to result in power-politics, it must be strongly disciplined by moral responsibility. Some of the more pressing problems that will challenge the exercise of this moral responsibility are reviewed, such as colonies, India, the Jews, Germany, etc., and some of the principles out of the Christian perspective by which these two great nations will unite responsibility and power are discussed.

The insights and suggestions that are definite and practical are noteworthy; but the great value of the book for many readers will lie elsewhere. The tone, the poise, the perspective, the spirit which the author obviously reflects in his writing are indeed an achievement of the Christian spirit in such a time and place. Whatever the Christian reader in America may feel about some of the author's assumptions and expectations toward this country, he cannot but feel that the hope of a new order lies in the combination of fine understanding and high Christianity which is apparent on every page.—C. P. H.

**Just Among Friends**, by William Wistar Comfort. Macmillan. \$2.00.

Here is a book about the Quakers, the like of which I covet for Presbyterians!

Dr. Comfort, President Emeritus of Haverford College, has written a simple, popular, yet sufficiently profound, "account of Quaker faith and practice." At a time when the work of the American Friends Service Committee seems to many to epitomize the best in Christian Social Action, this book about "the most prac-

tical mystics the world has ever seen" should have a wide reading.

Dr. Comfort discusses briefly the Quaker faith which, dispensing with a great deal of theological baggage, affirms that "on the real field there are only two forces—God and the individual heart, interprets the fruits of silence; and describes the practices of Quakers in education, business ethics, race relations and "peace testimony."

Those interested in Social Education and Action will find inspiration and guidance in this book. This, for example, from the Epistle of the 1935 Canada and Genesee Yearly Meetings, "Only the hand of God laid upon the world can cure the consuming fevers of fear and hate and greed. But God's hands are our hands and it is only as we place our God-touched hands upon the infected areas of society that we can allay the fever of the world and spread the healing principles of His Kingdom."

The work of the American Friends Service Committee has won the confidence and support of many who are not Quakers. Their motto is as simple and humble as the group itself, "It is better to light a candle than to curse the darkness." It is through this organization that, as Henry Seidel Canby says in his Introduction, "the Friends have become the most trusted agents of humanity in an inhuman age."

After reading this warm and heartening account of the faith and practice of the Friends you may find yourself yearning for their way of life as I have.

JOHN P. McCONNELL

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# *Facts and Figures*

**The American Arbitration Association** has made considerable progress in the development of the use of arbitration for the settlement of disputes. The Association, with offices at 1230 Sixth Ave., New York, was organized in 1926 to advance "the knowledge and use of arbitration in the interests of the United States," according to its annual report for 1940. It is non-profit-making and non-partisan. In 1926, 243 cases were decided in the Association's tribunal. By the end of 1940, 5,906 commercial and industrial cases had been submitted to it. Five "universal" tribunals are maintained and administered by the Association: commercial, industrial, accident, inter-American and Canadian-American. Through the work of the Association disputes can be settled quickly, privately and cheaply.

In 1926 attorneys submitted 35 per cent of the cases, but in 1940, 75 per cent came from attorneys, which shows that the practice of arbitration is being built up. By 1940, 19 per cent of the commercial cases arose under arbitration clauses in contracts.

The Association's greatest task in any industry is its administration of the motion-picture arbitration system. Thirty-one special tribunals in as many cities have been organized to settle the disputes between distributors and exhibitors that arise under the Consent Decree signed on November 20, 1940.

The arbitration of industrial disputes is one of the newest undertakings of the Association. In the three years of the operation of the Industrial Arbitration Tribunal about 400 cases have been submitted to it. Every award has been observed by both parties.

Another important aspect of the Association's work is the arbitration of accident claims. From October 1, 1933,

to December, 31, 1940, 9,869 such cases have been filed with the Accident Claims Tribunal.

To handle so many cases of such widely different types requires many arbitrators. The Association estimates that there are nearly 10,000 men enrolled as arbitrators for the different types of cases. In addition to the 7,000 men who serve on the National Panel of Arbitrators, some 350 leading attorneys in New York City serve the Accident Claims Tribunal, about 1,000 are enlisted only for the motion picture tribunal, about 150 men acceptable to both management and labor are on the Labor Panel of Arbitrators, another 200 serve on the Inter-American Panel, and 120 business men in foreign trade resident in the United States make it possible to select arbitrators for disputes in foreign trade who are not citizens of the country of either party.

**A Code for Securing Justice** for all in capital-labor relations has been prepared by the "Sane Social Order" Study Group of the First Community Church, Columbus, Ohio.

The most important step, according to the report, is to make grievance-airing facilities, jointly established by capital and labor, available in each plant to every worker. A code of procedure should cover the question of individual action, provide prompt hearing, indicate what each may expect from others, and maintain realization of such rights.

Thirty-three principles are cited to guide study of capital-labor problems. In addition to the usual tenets—the right to organize, the non-commodity nature of labor, etc.—less usual statements appear. In place of a "right of property" is put a right of ownership and of having such ownership protected. Capital is "stored

labor held for the production of fresh wealth" and wealth-creating activity includes "creating and fairly distributing buying power." Capital and labor should share income in proportion to service rendered, only "real wealth" being used in the computation of a fair return. Regulation of free competition is in the public interest since trading or selling below true cost—except for liquidation of stock—"kills trade, injures labor and destroys capital." Profit and profiteering are defined. Labor's right to a living wage and reward for superior performance, its responsibility to work and create an honest product in fair volume is maintained. Incorporation of unions is recommended.

The most noteworthy thing about this report is perhaps the fact that the project from which it emerged should have been launched and carried out in a local church.

**To Clarify Thought on Political Issues,** Norris L. Tibbetts and Rolland W. Schloerb, pastors of the Hyde Park Baptist Church of Chicago, Illinois, recently issued a statement concerning the church in the present crisis for consideration of the membership. The statement is divided into three parts: items upon which church members are likely to agree; those upon which there is likely to be disagreement; and finally, things which a church can do.

**Open Gambling Resorts** in Hot Springs, Arkansas, were closed recently for the first time in 12 years. Governor Adkins forced the closing of the resort's handbooks, casino, dice games and roulette. Business interests had been protesting the injury to business from gambling. Newspapers complained about the loss of revenue and graft to the city and even more about the closing of 200 slot machines in Helena, Arkansas. It was a profitable racket, with owners of the joints

getting part and the rest allegedly going to charities, hospital building funds and construction of a new army private flying school.

**Soldiers Home from Maneuvers** in Louisiana have protested against the prevalence of vice there. Prostitutes by the hundreds, they report swarmed around little towns and were evidently moved there by some national vice ring. The army is not primarily responsible, as it gets little local cooperation. But the privates feel that Washington leaders could do something about it if they would.

**Child Labor Day** will be observed by schools, churches, clubs and other organizations on January 24, 25 and 26, 1942, under the auspices of the National Child Labor Committee, incorporated by Act of Congress February 21, 1907, to promote the interests of children.

The exploitation of child labor still exists, the National Committee declares, especially in industrialized agriculture. Children still work in tobacco, hop, and cotton fields, and in fruit crops. In practically every state agricultural work is exempt from child labor regulations.

A packet of program materials may be had on request, enclosing 10 cents, to National Child Labor Committee, 419 Fourth Avenue, New York.

**The Social Cost of Poverty** is shown by what the President called 'amazing and disturbing' figures showing that 43% of the men called under the Selective Service Act have been rejected for physical disability. The principal cause for rejection is bad teeth, due to lack of dental care. Eye defects account for 13.7%; ailments of the cardiovascular system 10.6%; venereal disease 6.3%; musculo-skeletal defects 6.8%; mental and nervous defects 6.3%; hernia 6.2%; ear defects 4.6%; feet 4%, and lung ailments 2.9%.

# *Study and Action*

## **Problems of American Democracy**

**\*Christianity and Democracy**—by Benson Y. Landis. A guide to the discussion of democracy and its problems; with special emphasis on the responsibilities of the Church and Christian citizens. Includes outlines of four discussions with source material, questions, reading suggestions and worship materials. 25 cents.

**Your Church in Your Community**—by William and Marion Wefer. A guide on the problems of Christian democracy at work in the community, rural and urban. Provides outlines and materials for four study periods. 25 cents.

**\*Minorities are People**—by Ilion T. Jones. A frank discussion of the relationships of racial and other minority groups in America and of the Christian solution of problems involved. A pamphlet for individual reading or study groups. 15 cents.

**How To Be An Active Citizen in a Democracy**—Edited by Town Hall Civic Affairs Committee. In answer to the question: "What can I do about it?—I'd like to help," this handbook provides not programs but a directory of the 57 leading organizations which individuals may join or with which church groups may cooperate. Names and addresses, affiliations and purposes, membership requirements and dues, if any, are given. *The Town Hall, Inc., 123 West 43d Street, New York*—50 cents.

**An Outline of Action for Democracy**—by Willard Johnson. An outline "for those who want to think and act for democracy." Arranged for individual or group discussion as the basis for action. *National Conference of Christians and Jews, 300 Fourth Avenue, New York*—5 cents.

**I See America Arming**—by Dwight T. Bradley. The problems arising from our National Defense Program and the Christian approach to their solution are clearly outlined. Social Action, October, 1941. *Council for Social Action, 289 Fourth Avenue, New York*—15 cents.

**Education of Free Men in American Democracy**—Report of a five-year study under the direction of the Educational Policies Commission of the National Education Association and the American Association of School Administrators. An outline of "a program of policy and action to educate the children of America for guardianship and development of a free society," based on the above report has been prepared for discussion by leaders. For outline and other information write *The Educational Policies Commission, Grand Central Annex, New York City*. Free.

**Information Service**—Four recent issues of this weekly bulletin deal with problems of immediate concern. *Ethical Issues in Federal Taxation, The Liquor Situation in the United States, The Church and Farm Ownership, Church and State—Some Current Issues*. *Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York*—10 cents each.

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\*Order starred items from your nearest Presbyterian Book Store—order all other materials from publishers as given.

# *Current Films*

*These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are prepared by Independent Film-scores. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.*

**It Started With Eve** (Universal) (Cast: Robert Cummings, Deanna Durbin, Charles Laughton). Unable to locate his ambitious fiancée when his dying father demands to see her, wealthy heir hires a hat-check girl to substitute. The old man recovers, thus launching a series of humorous complications which are eventually resolved in the approved Cinderella manner. . . . Like the other Durbin films, this is gay, spirited, pleasant. Story is trite, but it is done with a light touch. What would have been a most acceptable family film is marred only by the introduction of an out-of-key night club scene. (Entertaining.) **Mature—Youth.**

**Ladies in Retirement** (Columbia) (Cast: Edith Barrett, Louis Hayward, Elsa Lanchester, Ida Lupino). Progressive soul torture of a young housekeeper who murders her employer and takes over the house in an attempt to provide security for her demented sisters. . . . While this is a grim theme, the honesty with which it is set forth and the unforgettable portrait of the suffering of a guilty conscience up to the final determination to pay the penalty make it a study in morality. At times it goes somewhat theatrical, but for the most part it is convincing. (Sombre but impressive.) **Mature.**

**Sergeant York** (War.) (Cast: Walter Brennan, Gary Cooper, Joan Leslie, Margaret Wycherly). The story of the Tennessee mountaineer who forewent his pacifism to enter World War I, earned wide acclaim for an unusual feat of valor, and returned unspoiled to his simple life in the hills. . . . While one may object to the presentation at this time of propaganda which sets one's duty to country above loyalty to his religious beliefs, one has to admit that here the problem is presented with fairness and sympathy. The question, however, which needs to be asked is whether World War I (or the present conflict, for that matter) was primarily an effort simply to preserve the freedom York enjoyed to worship as he pleased (the argument which won him). There is real ethical value in the emphasis on the man's simplicity, integrity, unspoiledness. (An appealing portrait, designed to arouse patriotism.) **Mature—Youth.**

**Married Bachelor** (Metro-Goldwyn-Mayer) (Cast: Robert Young, Lee Bowman, Felix Bressart, Ruth Hussey, Sheldon Leonard). A swindler decides on appeal of his wife to go straight. He submits a book on marriage as his own and is forced for publicity purposes to pose as a bachelor when it becomes a success, with resultant marital discord and farcical complications. . . . Many scenes in the portion devoted to difficulties of the "author" are delightfully comic, becoming excellent satire on celebrity worship and radio "problem interviews." But film is marred by the fact that the charming hero, when all is over, is still a swindler at heart and by the hard-bitten gangster sequences. (For adults, fair comedy.) **Mature.**

**Swamp Water** (Fox) (Cast: Dana Andrews, Walter Brennan, Walter Houston). Drama in the lives of "backwoods" people living in the shadow of a Georgia swamp, centering about a man fleeing execution for a murder he did not commit, and his avenging through the efforts of a young man who learns the truth. . . . Threads of story get rather mixed, but film is unusual in the effective interpretation of the characters and the creation of a definite atmosphere of mystery through the setting. Uncompromising revenge taken at the end is hardly admirable. (For those interested in character portrayal for itself.) **Mature.**

**The Eternal Gift** (Catholic film being shown in regular theaters by special arrangement). A screening of the Easter mass. Commentator explains the tradition behind the various symbols and rites, with musical accompaniment by a famed boys' choir. Presented to bring to members of the Catholic Church a wider understanding and appreciation of the mass. (For others it is interesting and informative.) **Mature—Youth.**

## OTHER CURRENT FILMS

*Acceptable for Family:* The Adventures of Chico, Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, Life Begins for Andy Hardy, The Reluctant Dragon, Sun Valley Serenade.  
*Acceptable for Mature Audience:* Blossoms in the Dust, Here Comes Mr. Jordan, Hold Back the Dawn, The Little Foxes, One Foot in Heaven, The Stars Look Down.



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"ch. 5. 26.  
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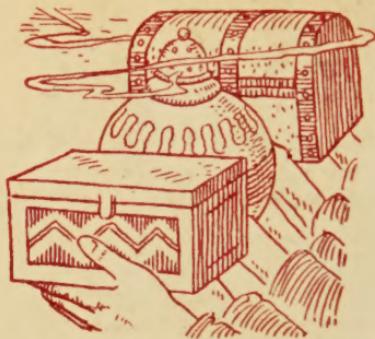
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